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ABSTRACT

This publication contains classroom activities dealing with cultural awareness for grades two through 12. The materials are intended to help students develop positive attitudes about cultural differences, recognize the roles of self and culture in fostering and inhibiting cultural interaction and awareness, and develop an awareness of when change needs to occur so that people can fully realize their growth potential. The activities are varied. Students read handouts, are involved in class discussions, role play, examine statements containing stereotypes, and fill out questionnaires. The activities are organized into three major sections. Section one deals with stereotyping and helps students examine what they believe and why they believe it. In section two students examine how culture affects our behavior and who we are. The third section contains activities designed to raise students' consciousness about discrimination and racism. The activities are self-contained and all handouts are included. The following are provided for each activity: an introduction, objectives, grade level, time needed, materials, teaching procedures, discussion questions, and evaluation techniques. (Author/RM)

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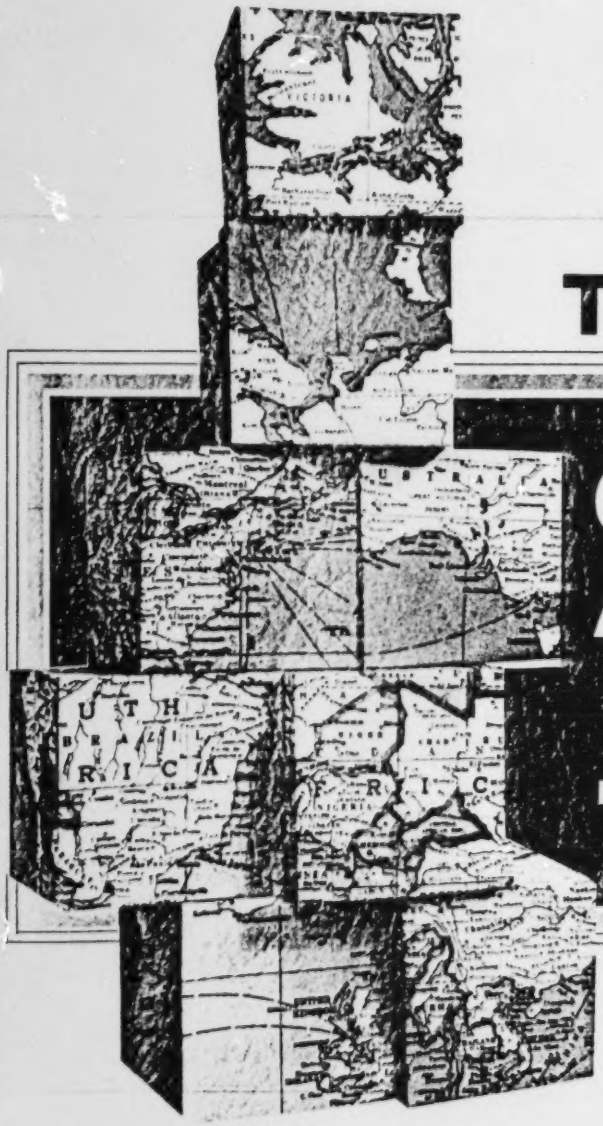

TEACHING ABOUT CULTURAL AWARENESS

By GARY R. SMITH and GEORGE G. OTERO

SO 010 215

CENTER FOR TEACHING INTERNATIONAL RELATIONS
UNIVERSITY OF DENVER

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Cultural Studies Series, Volume 2

TEACHING ABOUT CULTURAL AWARENESS

by

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and
George G. Otero

Center for Teaching International Relations
Graduate School of International Studies
University of Denver
Denver, Colorado 80208

1977

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Despite the above acknowledgements, the authors alone are responsible for the conclusions presented and for whatever shortcomings this book may have.

Gary R. Smith
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INTRODUCTION

The goal of cultural awareness is to raise consciousness about cultural differences. It is becoming aware of the diversity of ideas and practices to be found in human societies, of how these ideas and practices compare, and of recognizing one's own cultural captivity and perspective.

Acquiring this perspective has been one of the more difficult tasks humans have had to face. It is one thing to have knowledge of other cultures. It is another thing to accept the consequences of the human capacity for creating different cultures--with the resultant profound differences in outlook and practice manifested within societies. Human differences are widely known at the level of myth and stereotype but they are not deeply and truly known, in spite of the popular exhortation to "understand others."* Such acceptance seems to be resisted by powerful forces within humans. Differences appear to matter the most when we feel uncomfortable with them. There is the disturbing feeling that comes when our well-established behavior and thinking patterns are interrupted by our coming into contact with contrasting values and practices. Attainment of cultural awareness and empathy at a significant level will require experiences and strategies that counter many of these resisting forces. It is the purpose of this volume to describe suggestions for teaching some of the experiences and strategies that counter some of these forces of resistance.

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*"Cross-Cultural Awareness," AN ATTAINABLE GLOBAL PERSPECTIVE by Robert G. Hanvey (Denver: Center for Teaching International Relations, University of Denver; New York: Center for Global Perspectives, 1975).

General Goals

The general goals of this component will be to:

1. Stimulate positive attitudes in students about cultural differences.
2. Recognize the roles of self and culture--values, personal feelings, attitudes, beliefs--in fostering and inhibiting cultural interaction and awareness.
3. Develop an awareness of when change needs to occur within students and institutions so that people and cultural groups can fully realize their growth potential.
4. Expose students to methods and strategies for learning about cultural differences.

Rationale

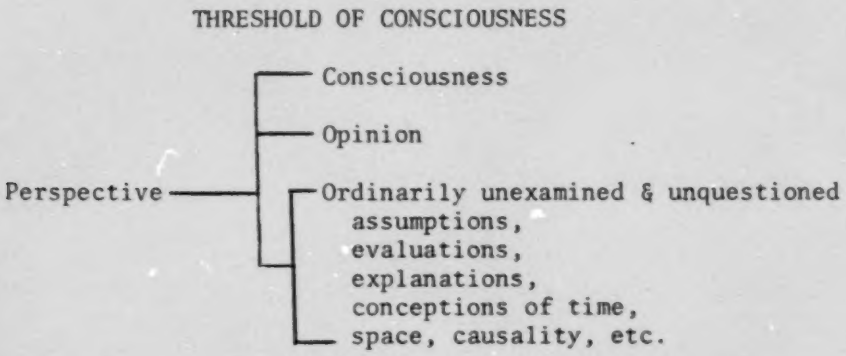
Four fundamental principles about cultural awareness underlie these activities and strategies:*

1. Largely because of culture, humans have differing values and perceptions of the world. This means there is a need to perceive and act differently towards them. To assume that there is one proper way to behave toward all human beings is both naive and unworkable. When one travels in a foreign country, for example, he soon learns that adjustments in thinking and behaving must be made because of the different cultural context. Ties to the nation-state

*George G. Otero and Gary R. Smith, "The Role of Perception in a Multi-Cultural Classroom," draft paper (Denver: Center for Teaching International Relations, 1976).

notwithstanding, it is reasonable to apply this same principle to cultural and minority groups within our own society.

2. Humans are captives of their culture. Each of us operates within the confines of training, socialization, and tradition. In large measure, we do so to survive. But we need to become aware that we act as our behavior should be logical to others because our frame of references are hidden below the conscious level. We are like icebergs when it comes to our cultural bindings.* The bulk of the iceberg is that part of perspective which is ordinarily unexamined and unquestioned. The extent to which we are able to call this part of our ability to understand and accept human differences. Awareness of our own perspective involves stepping over the consciousness threshold to examine behaviors and assumptions that are ordinarily set in motion when we are confronted with human differences. Hence, cultural awareness is as much about "us" and "me" as it is about "them."



*"Perspective Consciousness," Hanvey, op. cit.

3. There are some common ways humans express cultural and ethnic differences. These include stereotyping, ethnocentrism, prejudice, and discrimination. As part of cultural awareness, students need to be aware of how these mechanisms work. The materials provide the opportunity for examination of a number of cultural and ethnic groups. It is the process of perception and communication that seems paramount in cultural awareness. These same processes can be applied to a study of any cultural group. Moreover, students can look at these mechanisms more objectively if the groups examined are not those with whom they are experiencing conflict in the school.

4. There is great diversity within cultural groups. This means that we cannot simply develop a codebook for any culture's behavior and apply it to all members of the group. No codebook for behavior can or should be developed. Limiting our education about cultural groups to how "they" do things as opposed to how "we" do things denies individual and subgroup identity within a larger cultural group. Moreover, we tend to substitute one set of stereotypes for another.

Major Concepts Used

PERCEPTION: In the context of this unit, perception refers to the process by which we receive and process information and images about "other" groups of people. Specifically, the materials focus on visual perception, stereotyping, and using diverse data to change stereotyped images.

CULTURE: A very nebulous term, the concept refers to a distinct set of values, norms, beliefs, and standards by which groups of people are viewed as different from each other. Culture also implies shared beliefs and values among members of the group.

DISCRIMINATION: It is the "acting out" of prejudice. Discrimination refers to behavior, whereas prejudice and ethnocentrism refer to discriminatory attitudes.

INSTITUTIONAL RACISM: It includes practices and systemic behavior, whether intentional or simply a result of tradition, which discriminate against a particular racial or ethnic group. What is paramount is that the discrimination is systemic; it is sanctioned in institutional practice, often.

The Sections

This book consists of three interrelated sections about cultural awareness. Each section is composed of lessons which can be plugged in or left out of the section or unit you're teaching, depending on the students' needs and their levels of cultural awareness. Descriptions of the sections follow:

Section 1: PERCEPTION--focuses on the processes humans use to view differences. Includes activities on stereotyping and the role of introducing diverse data to deal with the dysfunctional aspects of stereotypic images.

Section 2: CULTURE AND ME--concentrates on developing the awareness that we are all members and captives of culture, and on how we operate verbally and nonverbally to act out

cultural roles. Includes a set of experiences which place students in different cultural contexts to increase consciousness about their own perspectives.

Section 3: CULTURAL CONFLICT AND INSTITUTIONAL RACISM--offers readings and a simulation game which explore the structural and systemic nature of institutional and cultural racism. The goal is awareness, the ability of participants to recognize where and when institutional racism exists and how it contributes to unhealthy conflict.

Each section includes an introduction which is furnished for teachers. This is followed by a summary of the objectives and related activities that have been designed to enable students to successfully reach the objectives. It is important for teachers to become thoroughly familiar with each activity so that they can intelligently select those activities which will best meet the needs of the students involved.

Following the introduction that includes concept discussion for each section, you will find the related activities for each section clearly described. Each activity contains a brief description of the purpose, objectives, grade level, time, materials needed, procedure to follow, and, in most cases, follow-up activities to use.

Teaching Strategies

These activities depart from the standard lecture-read teaching approaches found in most curriculum materials. Whenever possible, students are presented with opportunities to role-play and experience their own levels of cultural awareness. Moreover, the variety of strategies employed departs from the "read and recite" format of many conventional

curriculum materials.

Many activities employ discussion as their primary teaching strategy. However, instead of simply giving students a topic or concept to discuss, the lessons provide an activity or starter exercise to spur interest in the topic or issue. Discussion can then proceed with more enthusiasm. Other teaching strategies used are role playing, gaming, and use of community resources.

When and Where to Use the Activities

These activities are designed to be used with upper elementary, junior, and senior high school students. They are supplementary materials and are not intended to provide a sequential unit of study. Each activity is labeled with an appropriate grade level. However, with a little adaptation most activities can be used with younger students than indicated.

In the school curriculum these materials are appropriate for use in just about any course of study related to culture and ethnicity. Specifically, they can be used in world history, world cultures, minority history and cultures, sociology, anthropology, psychology, and general social studies in elementary and junior high grades.

Evaluation

These materials have been used with a great deal of success by teachers in many school systems. It is our intention to continue revising and adding to the materials whenever time permits. Accordingly, we have included evaluation sheets in the book at the end of each section. We encourage you to use the activities you think are most appropriate to

serve your needs, fill out the evaluation forms, and send them to us for our information. Your input will be greatly appreciated.

SECTION ONE

PERCEPTION

Reality happens to be, like a landscape possessed of an infinite number of perspectives, all equally veracious and authentic. The sole false perspective is that which claims to be the only one there is.

Jose Ortega y Gasset

INTRODUCTION

Cultural awareness is the development of sensitivity to cultural differences. It involves more than taking on new content about a particular cultural group or groups. Developing sensitivity to differences means examining our perceptions and trying on new behaviors to fit different cultural contexts. This section is an initial step in reaching the awareness goal. It includes activities and readings that help us find out what stereotypes and perceptions we hold about various groups.

Stereotypes affect what we think and believe about others as well as how we behave towards them. These images allow us to treat people in certain groups differently than we would if our thinking were less rigid, more tentative. Stereotypes often serve as substitutes for thinking. We often tend to use them to avoid contact with those people we perceive as being "fundamentally" different than we are. "You know how gypsies are, you wouldn't want to associate with one, would you?" Such a statement illustrates how stereotyping operates. According to the stereotype, it would be senseless to interact with a gypsy because "We all know what they're like anyway."

A note of caution: there is a critical difference between categorizing and stereotyping. Because of the amount of information we have to assimilate, categorizing is necessary. It is a way to reduce and simplify an otherwise impossibly complex world. Stereotypes, as we mean them in this program, go beyond the functionality of thinking in categories. They are beliefs about people in categories that lessen the chances for interaction and diminish the potential for recognizing and accepting differences.

If we conclude, for example, that because someone has red hair they are quick-tempered, then we are evaluating them on the basis of a stereotype. "Redheads" is a category. The inference that redheads behave a certain way is a stereotype.

Stereotype formation seems to be influenced in two basic ways: (1) the type of information we receive about a group, and (2) our predisposition and preconditioning (attitudes) about the group. ("The Woman" activity brings out the role of preconditioning.) It would be possible for us to break through many of the more dysfunctional aspects of stereotyping if "new" information were introduced to us about the group that is stereotyped.

It is only a possibility that stereotypic thinking will change, however. Whenever humans hold rigid beliefs about others and there seem to be payoffs in holding these beliefs, there is a strong tendency to simply disregard "new" diverse information about a group. Such an investment in one's beliefs leads to selectively perceiving information that reinforces the beliefs. ("Rumor Clinic" demonstrates to students how selective perception works.) Much of this process occurs at an unconscious level. At a minimum, it would be beneficial to examine how this process operates within each of us.

Finally, our stereotypes say far more about us than they do about those people we are stereotyping. When we state a judgment or opinion, it is ours. It does not describe reality--it is only our rather biased assessment of reality. "People on welfare are lazy" says much more about persons holding that view than it does about people on welfare. Accordingly, this section can provide a good means for examining what we believe and why we believe it.

Experiments in Perception Which Prove That "Seeing Is Not Always Believing," Nor Is It Often Reliable.

Title: BEHIND OUR EYES

Introduction: There is a Chinese proverb that says, "We see what is behind our eyes." This first activity introduces the concept of perception with a set of drawings. The idea it presents is that how our brains process the information causes us to perceive objects the way we do.*

Objectives:

From a variety of visual displays, describe how context and background affect the way figures are perceived.

Without references, generate at least one hypothesis concerning the implication of misperceiveing other people.

From one's context, generate at least two examples of perception and misperception not previously discussed.

Grade Level: 2-12

Time: 25-30 minutes

Materials: Handout 1, 10 Figures, and chalkboard and chalk

Procedure:

Step 1 - Write the proverb on the chalkboard, "We see what is behind our eyes."

Step 2 - Ask students to explain what they think the proverb means. Don't spend too much time on this. There will be opportunity in the next step for further discussion. Distribute the handouts to students.

Step 3 - Explain that the figures 1 through 10 on the handout illustrate one interpretation of the proverb. Here is a guide for taking participants through the drawings on the handout:

Fig. 1: Which one of the two horizontal lines is longer?

*For further information on perception drawings and optical illusions, see Charles G. Morris, PSYCHOLOGY, Chapter 9, "Perception"; M. C. Escher and J. L. Locher, THE WORLD OF M. C. ESCHER (New York: Harry N. Abrams, Inc., 1971); and Edward T. Hall, BEYOND CULTURE, Chapter 6, "Context and Meaning."

Answer: Both lines are the same length. What causes us to be misled is not clearly understood. Psychologists tell us that we are influenced by the other lines in the drawing (context) which lead us to make wrong guesses about what we perceive. Even though we know the answer, our eyes tell us differently.

Fig. 2: Are the horizontal lines straight?

Answer: Yes, even though they appear to be bent. The illusion is caused, in part, by our interpretation of the lines in context with the other lines.

Fig. 3: Are the horizontal lines straight?

Answer: Yes. (Same reason as given for Fig. 2.)

Fig. 4: Does the square have straight sides or are they bowed inward?

Answer: The square has straight sides, even though we perceive them as being bowed.

Fig. 5: Is the cube facing left or right?

Answer: Possibly, either way. Our perceptions keep changing!

Fig. 6: Which way through the coils--left or right?

Answer: Possibly, either way. Our perceptions keep changing.

Fig. 7: Do you see a flight of stairs or an overhanging cornice?

Answer: Possibly, either.

Fig. 8: Do you perceive movement in this drawing?

Answer: Most people do because of the involuntary movement of the eye.

Fig. 9: Is this a "possible figure" or an "impossible" one? Follow the stairs around and try to determine whether they're going up or down.

Fig. 10: Is this a "possible figure" or an "impossible" one? Try to imagine what the triangle would look like in a three-dimensional plane.

Follow-up:

1. Pick out a few of the drawings and see if you can deduce a central theme about them. (Perhaps "Seeing is not believing.")

2. How do you explain why you might be fooled by some of the figures, if you had not seen them before or "gotten the point" of the activity?

3. Can you suggest what the Chinese proverb means after having looked at the drawings? (One possible interpretation is that the source of illusions and misperceptions must be sought in the brain, not in the senses.)

4. Explain the statement, "Context or background affects the way we perceive things."

5. Suggest some problems that might arise when you misperceive other people.

6. Ask participants to create hypotheses about how visual perception might affect cultural understanding. List these hypotheses on the chalkboard or butcher paper. (Some hypotheses which might be generated are: what we perceive can be misleading; perceptions depend on context, particularly cultural context; different people have different perceptions of the same stimulus, and all perceptions may be equally valid.)

7. Ask participants to brainstorm other instances in which perception plays an important part. List these on the board or paper.

This Activity Illustrates How Quickly Humans Can Be "Locked" into Perceptions and How Preconditioning Affects Perception.

Title: THE WOMAN

Introduction: "Behind Our Eyes" introduces the idea that what we perceive can be misleading. This activity, however, demonstrates the importance of programming or preconditioning when perceiving certain things. To perform this activity, you must be able to make and show transparencies.

The drawing used in this activity was first used for psychological purposes in 1930 by E. G. Boring. See E. G. Boring, "A New Ambiguous Figure," AMERICAN JOURNAL OF PSYCHOLOGY, 930, p. 444.

Objective: As a result of a group discussion, describe how preconditioning affects cultural awareness.

Grade Level: 2-12

Materials: Make transparencies of the three drawings in Handout 2. Overhead projector and screen.

Procedure:

Step 1 - Ask one-half of the class to stand and face away from the screen. Tell the group seated that you are about to show them a drawing on the screen which they should study silently for about five seconds. Show transparency A to seated group for no longer than five seconds, then turn off projector. Ask group that was standing to turn around and be seated.

Step 2 - Ask group that was seated in Step 1 to stand up and face away from the screen. Tell group seated that you are about to show them a drawing on the screen which they should study for about five seconds. Show transparency B to seated group for no longer than five seconds, then turn around and be seated.

Step 3 - Show entire group transparency C.

Follow-up:

1. How many people see an old woman? How many see a young woman? Both? Usually, most people in the first group see the young woman and most people in the second group see the old woman because they were preconditioned or programmed to do so. Ask people in each group to explain to persons in the other group where the outline of "their" woman is. Pass out copies of the first two figures for this purpose.

2. What would it mean to say some of you were programmed to see one woman or the other?

3. Ask students to state what implications this programming has for us in forming images of peoples in other national, cultural, or ethnic groups? (Examples: Control of what we see is important--it is also important to look at what "locks" us into seeing one thing to the exclusion of other things; all cultural perceptions are preconditioned by past experiences; people perceive the same cultures in different ways based on their preconditioning or past experiences; cultural preconditioning is unconscious.) List what the students state on the chalkboard.

Evaluation: Determinants of success = How many participants were involved in the discussion? How many participants seemed excited or interested as indicated by their willingness to respond to the demonstration and, verbally, to the questions?

Illustrates Selectivity of Perception by Pointing Out What Student Omit and Add to a Rumor As It Is Passed Along.

Title: RUMOR CLINIC

Introduction: As a result of "The Woman," students should begin to see how much programming or preconditioning can influence what we see. The much-used technique in this activity is based upon experiments conducted by Allport and Postman in the United States in the 1940s and further developed by the Anti-Defamation League of B'nai B'rith.

Objective: Given a picture, identify which elements are omitted and which elements are added as the story is passed along.

Time: 45 minutes

Grade Level: 2-12

Materials: Handout 3 or a picture of your choosing taken from a current magazine

Procedure:

Step 1 - Choose six students to be reporters. Choose one person to be door keeper. Send the six reporters out of the room, and explain to the group that they will now have a chance to see what happens to a story as it is told and retold. When introducing the clinic to the rest of the group, you might say something like this:

> This is a demonstration to show you how a rumor grows as it travels. Six volunteers have been picked to act as reporters. A picture will be shown to you to study. We will call in the first reporter, who will be the only one of the six to see the picture with you. He will study it, and then tell the next reporter as much as he can remember from the picture. Then, reporter number 2 (any one of the remaining five) will repeat the story to reporter number 3, and so on, until each reporter has had a chance to tell the story. As the report is passed on from person to person, we will watch to see what changes take place in the story as it is passed along. After the reporters have finished, we will begin a discussion on why the changes in the story were made.

Step 2 - Show the group the picture. About 60 seconds of exposure to the picture will do. Caution the rest of the class not to laugh, comment, or coach the reporters in any way during the demonstration. Also, be sure that the reporters talk loudly enough for the entire group to hear.

Step 3 - Ask the door keeper to bring in reporter #1. Let him look at the picture for about 30 seconds. Then ask him to turn the picture face down on a table.

Step 4 - Call in reporter #2, but don't let him see the picture. Ask reporter #1 to describe the scene in the picture.

Step 5 - Bring in reporter #3. Ask reporter #2 to repeat the story he has just heard from reporter #1.

Step 6 - Continue until each reporter has heard and retold the story. Let reporter #6 tell the whole group his version of the story told him by reporter #5.

Follow-up: Focus the discussion on selectivity of perception.

1. What elements in the picture were omitted as the story was told and retold. Why?

2. What was added to the story as it was passed along? Why?

3. How is selectivity connected with prejudice, stereotyping, and cultural awareness?

4. What are implications of the activity for what we hear and read?

Evaluation: Students should state what implications selectivity of perception has for cultural awareness. List their responses on the chalkboard. (Possible implications would be: We hear and see what we wish to; selectivity is connected with our preconditioning; we often select items about others based on ethnic and cultural perceptions; most perception selection is done unconsciously.)

A Step-By-Step Lesson Which Takes Students through the Fundamental Principles of Stereotyping and Provides Sample Questions.

Title: YOU KIDS ARE ALL ALIKE

Introduction: This is an introductory exercise on stereotyping. It illustrates the point that we all have stereotypes and that they can be dysfunctional.

Objectives: With or without references, correctly define the term stereotype and give at least two cultural examples not in the reading.

Give an example of a stereotype, identify the harmful effects on the group being stereotyped, on the individual, and on you.

Grade Level: 6-12

Time: 45 minutes

Materials: Handout 4, You Kids Are All Alike

Procedure: Ask students to read through the handout and fill out appropriate parts of the reading.

Follow-up:

1. According to what you know and read in the readings, what is a stereotype? (an image of a group of people that labels every member of that group with the same characteristics.)

2. Do all people, except infants, have stereotypes? (The question is a bit rhetorical, but necessary to ask. The answer is "Yes," as far as we know.)

3. List all the circumstances you can think of when stereotyping can be harmful. Are they harmful to the group or individual being stereotyped? To you?

Students Distinguish among the Related Concepts of Stereotype, Prejudice, Dislike, and Misconception.

Title: SORTING OUT TERMS

Objective: Given a variety of statements, identify which illustrate stereotyping, prejudice, dislike, and misconception.

Grade Level: 9-12

Time: 45 minutes

Materials: Handout 5, Statements

Procedure:

Step 1 - Distribute handout to students.

Step 2 - Which of the statements on the handout illustrate a stereotype? Which of them show prejudice? Which show a dislike based on a reason--or a difference in taste? Which show a misconception?

Step 3 - Have students write their answers after each statement.

Follow-up:

1. How do your responses compare with others in the group?

2. How would you define each of the four terms?

3. In what ways are these terms interrelated? For what reasons and under what circumstances should we recognize their different meanings?

4. How would you define each of the terms?

   A. Stereotype (Suggested answer: A generalized mental picture held about members of a certain group.)

   B. Prejudice (Suggested answer: Preconceived Judgment or opinion of someone else without sufficient data. Often applied to attitudes about ethnic or racial groups because of preconceived negative notions about those groups.)

   C. Dislike (Suggested answer: Usually based on personal preference. One who dislikes someone or something else may have a great deal of information before forming an opinion.)

   D. Misconception (Suggested answer: Implies misinformation or mistaken information.)

Students Collect Contemporary Greeting Cards to Get at Stereotypes of the Chinese.

Title: CHINESE GREETING CARDS*

Introduction: One way of bringing out and checking stereotypes of the Chinese is to ask the group to participate in this activity. In doing so, students can quickly uncover many of the current images in our society regarding the Chinese. Teachers and students must collect their own materials for this activity.

Objective: In a group discussion, identify and describe the effect that stereotyping a particular group has on you and on American culture in general.

Grade Level: 3-12

Time: 30 minutes

Materials: Collection of contemporary greeting cards collected by you and students.

Procedure:

Step 1 - Collect 10-20 greeting cards that depict Chinese in their pictures, or have students each bring one to class.

Step 2 - As students view the cards, ask them to WRITE DOWN ON A PIECE OF SCRATCH PAPER WHAT THE CHINESE ARE LIKE, BASED ON WHAT THEY SEE IN THE CARDS (one or two word descriptions will do). Here are some questions you might mention to help guide them:

> What do the Chinese look like, according to the greeting cards? (Hair, facial expression, nose, eyes, clothing, etc.)
>
> What can you say about Chinese language, based on the greeting cards?
>
> What can you say about Chinese customs? Philosophy? Anything else?

Step 3 - When you've finished showing the cards, list as many responses as you can on the chalkboard. The longer the list the better.

---

*Based on an exercise suggested by H. Thomas Collins, Director of Schools Program, Center for Global Perspectives.

For further information, see David C. King, CHINA/USA: PERCEPTION/MISPERCEPTION (Center for Global Perspectives, Schloat Productions, 1973) and David C. King, IMAGES OF CHINA (Center for Teaching International Relations, University of Denver, 1976).

Follow-up:

1. Which of the descriptions you wrote do you think are accurate?

2. How would you go about checking whether or not the descriptions are accurate?

3. Why might Americans have such stereotypic images of the Chinese?

4. What should be the role of humor according to cultural awareness?

5. In what ways would these stereotypes be harmful to the Chinese? To Americans?

Students View Drawings of Chinese To Check for Validity of Stereotypes.

Title: FACES*

Introduction: This activity will help break down the stereotypes that "all Chinese look alike" and have stereotypic facial characteristics. All of the drawings included in the activity were done by Chinese in 1973 in the People's Republic of China.

Objective: As a result of this activity, describe the effects of stereotyping physical appearances.

Grade Level: 1-12

Time: 30 minutes

Materials: Chinese faces drawings, Handout 6

Procedure:

Step 1 - Ask students to go through the drawings one at a time. Ask them to write down the name of a country or place in the world they think the person in the drawing is from.

Step 2 - Spend a few minutes listing on the chalkboard all the different places students have indicated. Ask their reasons for making the choices they did.

Step 3 - Inform them that all of the drawings are of Chinese people and that they were drawn by people in the People's Republic of China during 1973.

Follow-up: How did this activity affect your images of the Chinese? (Hopefully, it will have helped to break down the stereotype many people hold that "all Chinese look alike.")

Evaluation: Participants should state that:

1. All Chinese do not look alike.
2. A great deal of diversity exists among the Chinese.
3. Stereotypes are misleading and inaccurate.

*Based on an exercise suggested by H. Thomas Collins, Director, Schools Program, Center for Global Perspectives.

Students Examine a TIME Magazine Article Printed in 1941 to Search for Stereotypes.

Title: HOW TO TELL YOUR FRIENDS FROM THE JAPS

Introduction: Participants look at stereotyping in one of its most extreme forms in this news article written shortly after the bombing of Pearl Harbor in 1941. This example illustrates how political factors, in this case the war, can have a profound influence on perceived differences. Participants are asked to follow up their reading of the article with a search for stereotyping from other time periods.

Objective: As a result of this activity, describe the effects of historical context on cultural perception.

Grade Level: 6-12

Time: 20 minutes

Materials: Handout 7, How to Tell Your Friends from the Japs

Procedure:

Step 1 - Ask students to read the handout, "How to Tell Your Friends from the Japs."

Step 2 - Have the students list at least five major differences between Chinese and Japanese which are pointed out by the article.

Step 3 - Which of the differences make little or no sense? (Practically all of them are merely reflections of the times and their authorship and say virtually nothing about Chinese and Japanese. What difference is there--assuming any truth to the comparison--for example, in an average height of 5'5"and 5'2½"?)

Step 4 - Why do you think the article was written? (There were, of course, important reasons. Japanese were defined as the "enemy" of the United States. There was widespread fear of being attacked, given our experience at Pearl Harbor. It was important for us to support China in the Far East; thus our view towards China was one of sympathy due to our perception of them as "weak" friends in the Pacific.)

Follow-up: Go to the library and search through old news magazines for other examples of stereotyping. Bring back examples to class and share them with the rest of the group. Here are some historical periods that might be worth looking at:

World War II (1939-1945)
Cold War (1948-early 1960s)
Korean War (1950-1953)

Cuban Missile Crisis (October, 1962)
Castro's "take-over" of Cuba (1961)
Vietnam War (1961-1973)

Evaluation: Participants should state that:

1. Perception of differences between the Chinese and Japanese were based on the historical context.

2. Our perceptions of other groups are, in part, determined by historical context.

Students Look at Data Which Suggests How Rapidly Some Images Can Change if the Political Climate Is Conducive to It.

Title: IMAGES OF THE CHINESE AND JAPANESE THROUGH GALLUP POLLS

Introduction: Gallup polls taken at different time periods can reveal a great deal about the changeability of U.S. perceptions regarding the Chinese and Japanese. We can hypothesize about why the changes in perception occurred and about why certain characteristics prevail about these two national groups.

Objective: Given survey data about a certain culture, analyze data in the international historical context.

Grade Level: 6-12

Time: 30 minutes

Materials: Handout 8, Images of the Chinese and Japanese

Procedure:

Step 1 - Pass out copies of handout, "Images of the Chinese and Japanese."

Step 2 - Ask students to make hypotheses about why the Changes in perceptions might have occurred in the three different time periods. Ask them to list at least three hypotheses.

Step 3 - Compile a list of hypotheses on the chalkboard from the lists made in Step 2 above.

Step 4 - Questions:

1. How would you go about checking your hypotheses for correctness about changing images of the Chinese and Japanese? (Old periodicals, magazines, newspapers, etc. to check out the "climate of opinion" of the times; current survey of attitudes using the same adjectives in the participants' community, etc.)

2. Which adjectives on the handout seem to apply to both the Japanese and Chinese? (Tendency to lump "Orientals" together in peoples' minds.)

3. What are the three most commonly used adjectives for each group according to the handout? Where do you suppose these images came from?

4. Ask students to brainstorm ways to check out their hypotheses.

made in Steps 2 and 3 above. Then ask them to locate data to verify their hypotheses.

Follow-up: Conduct a survey using the adjectives on the sheet for your community for the year 1977. What do you find to be your community's current images about Japanese? Findings might include:

1. Americans have stereotypes of Japanese and Chinese.

2. Stereotypes are based on an international/historical context.

Students Use a Semantic Differential to Express Images of Chinese.

Title: MY IMAGES

Introduction: This activity tests which images of the Chinese students hold following their involvement in the preceding exercises about the Chinese and Japanese. A general conclusion should be that many of the determinations are difficult to make because the Chinese are seen as more diverse than they were before exposure to the exercises.

Objective: Given an attitudinal survey about a culture, describe personal feelings about completing the survey when diverse information has been received.

Grade Level: 6-12

Time: 10-15 minutes

Materials: Handout 9, Introduction, and handout 10, My Images

Follow-up: Did many of the students find it difficult to do the survey? If so, why? (Hopefully, many will explain that, having been exposed to diverse data about the Chinese, the stereotyped responses become more difficult to make.)

This Activity Serves As a Pretest for Student Images of Cultural Groups, in This Case, of Indians.

Title: DRAW ME A PICTURE

Introduction: This activity is an alternative way of eliciting images of the Indians. People of all ages carry around pictures in their heads of other peoples which are positive, negative, and neutral.

Objectives:

From a collection of pictures, describe the cultures and stereotypes associated with the pictures.

From a list of stereotypes, classify them as being positive, negative, or neither.

Grade Level: 7-12

Time: 1-2 hours

Materials: Handout 11, Descriptions, and handout 12, Conclusions

Procedure:

Step 1 - Ask group to go into some elementary classrooms and ask students to draw a picture of an Indian.

Step 2 - Ask the group to tape up the pictures of Indians they've collected around the room.

Step 3 - Pass out copies of handout 11, Descriptions. Ask students to fill out the handout.

Step 4 - Pass out copies of handout 12, Conclusions. Instruct students to fill out the handout.

Follow-up:

1. Which of the images of Indians you listed in this activity are negative? Which are positive? Which are neither? Add up the negative ones and compare the number with the number of positive and neutral ones. Are there more negative images?

2. How might someone with these images act toward an Indian? Role play a situation and demonstrate what you mean.

3. What difference does it make that we have images like these?

Students Examine a Humorous Booklet about Indian Life and Others' Expectations of What Indians Are Like.

Title: BEING INDIAN IS. . . .

Introduction: Native Americans are one of the most stereotyped groups of people in the United States. Reuben Snake's booklet "Being Indian Is. . . ." is a good way to look at images of Indians and of breaking through some of the more prevalent stereotypes. To perform this activity, you must purchase booklets.*

Objective: Given a series of drawings and statements about Indians, describe specific ways in which they can be used to break down stereotypes and express personal feelings about being part of this culture.

Grade Level: 3-12

Time: 45 minutes

Materials: "Being Indian Is. . . ." by Reuben Snake, Jr.* One copy for each student.

Procedure:

Step 1 - Go through each of the statements and drawings in the booklet with the students. As you read each statement, ask them who they think would make such a statement and why--an Indian or a non-Indian?

Step 2 - Ask students to state specific ways this booklet could be used to break through stereotypes of Indians and to gain insight into how many Indians might feel about being part of the group labeled "Indians." (The booklet could be used to break through images like "all Indians are alike," "Indians show no emotion," etc.)

*"BEING INDIAN IS. . . ." by Reuben A. Snake, Jr. (1972) is available from Nebraska Intertribal Development Corporation, Winnebago, Nebraska 68701 ($2.00 each).

Two Readings Reinforce the Notion That Context Does a Great Deal to Determine Meaning.

Title: Two Readings: "DECLARATION OF INDEPENDENCE--THAT 'COMMIE JUNK' " and "PERSPECTIVE--WRITER UNKNOWN"

Introduction: These two readings can be used to reinforce the idea that context and situation have a lot to do with determining perspective and meaning. Ask students to state how the situation or context in each of the readings is supposed to influence perception of the people involved.

Objective: Given two readings, state how context or situation influences how we perceive objects, people, and people's behavior.

Grade Level: 9-12

Time: 20 minutes

Materials: Handout 13, "DECLARATION OF INDEPENDENCE--THAT 'COMMIE JUNK' " and Handout 14, "PERSPECTIVE--WRITER UNKNOWN."

Procedure: Distribute copies of the two readings or simply read each article aloud to the group.

Follow-up: How does each reading illustrate the importance of context or the situation in determining what was perceived or understood? (In the "Declaration" reading, the fact that the document was a typed copy meant that it would not be seen as the document that was originally drafted and, therefore, would be seen out of context. It was not the document most Americans would readily recognize as a "cornerstone" of our national heritage. In "Perspective--Writer Unknown," Susie tries to establish a context in which her grades would be seen as relatively unimportant.)

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EVALUATION QUESTIONNAIRE

The Center for Teaching International Relations is interested in receiving your comments regarding these materials. Please fill out this questionnaire and return it to the address below.

1. Which of the activities in Teaching about Cultural Awareness did you find most useful, and why?

2. Which of the activities did you find least useful, and why?

3. What suggestions do you have for improving this unit?

If you have materials on cultural awareness that you or your school district have developed and wish us to look them over and consider them for publication, feel free to send us copies.

Center for Teaching International Relations
Graduate School of International Studies
University of Denver
Denver, Colorado 80208

HANDOUT 1

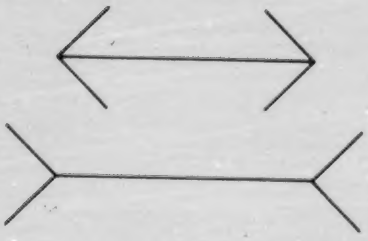
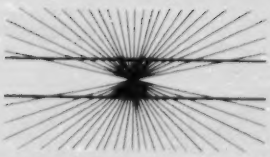


Figure 1



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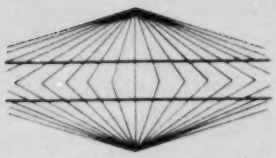

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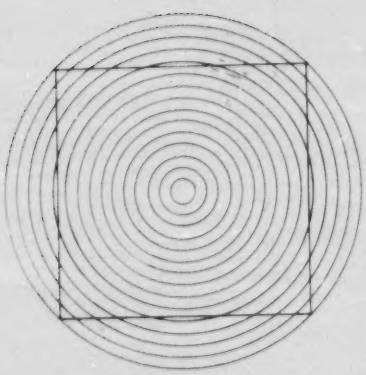

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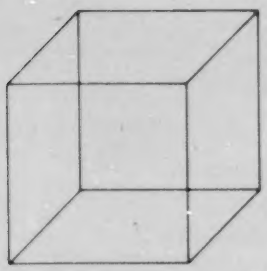

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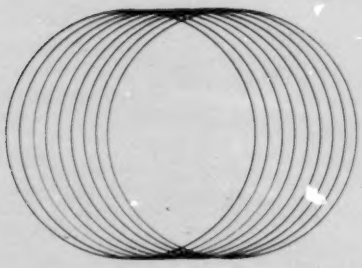

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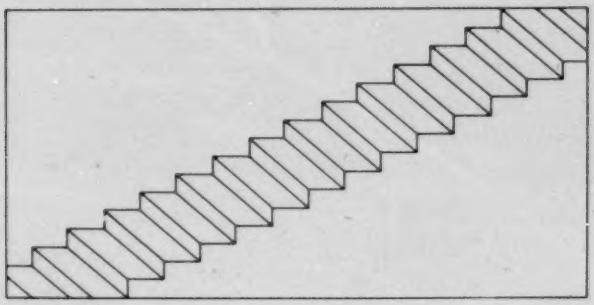

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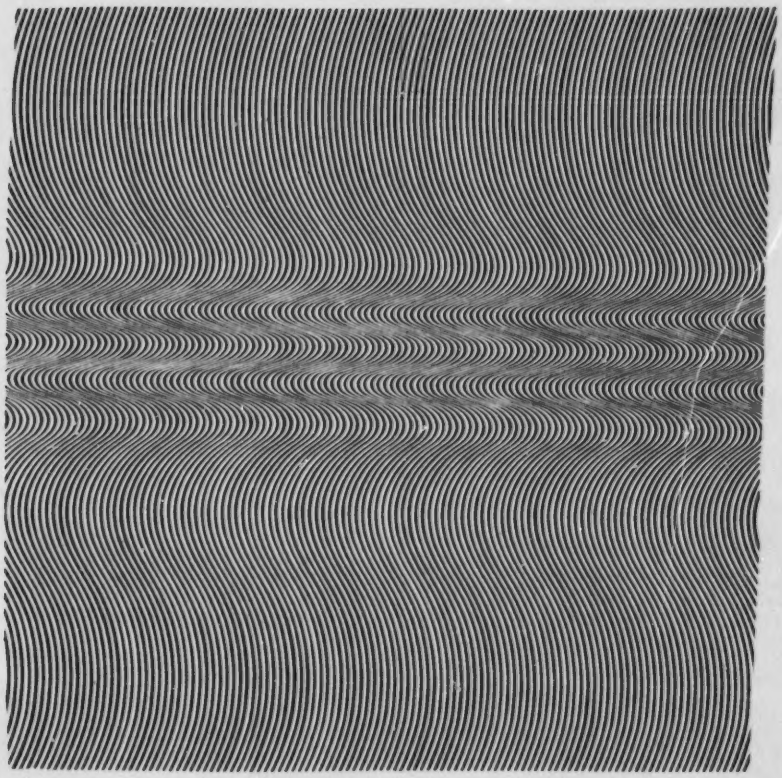

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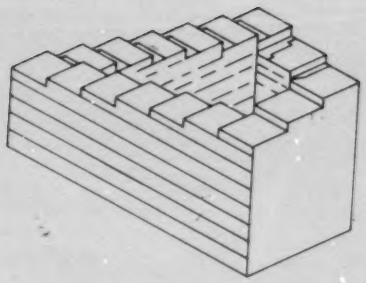

Figure 9

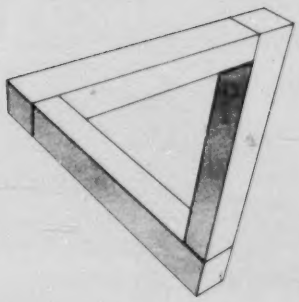

Figure 10

Handout 2

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Handout 4

YOU KIDS ARE ALL ALIKE

Let's suppose it's the week before Christmas and you're given the task of buying a present for each of the following people:

1. Harry Skinner, a cab driver
2. Marsha Truelove, a Red Cross volunteer
3. Freddy Faster, a sixth-grade "A" student
4. Abigail Watson, a senior citizen

Which of the following gifts would you choose for each?

a desk dictionary
a rocking chair
two tickets to the opera
a pair of skis
a leather jacket
a makeup kit
a David Cassidy album
a first-aid kit

Did you choose:

The leather jacket for Harry because "it's the kind of clothing a cab driver wears";

The first-aid kit for Marsha since "it may come in handy the next time she helps out in an emergency";

The desk dictionary for Freddy who "can always use a dictionary to help him with his studies";

The rocker for Abigail who "probably doesn't get around too much and who spends most of her time staring out the window."

No doubt these are the "usual" choices. But the people on our list happen to be "unusual." They don't fit into such neat categories.

Harry is a voice student who drives a cab in his spare time. He has nothing against leather jackets, but he'd prefer the opera tickets. He hopes to become an opera singer one of these days.

At 16, Marsha thinks David Cassidy is "super." She listens to his records while doing volunteer work in the Red Cross canteen every afternoon. She doesn't need a first-aid kit to serve coffee and cokes to servicemen.

Freddy is working on a clown routine for the school Talent Show right now. A makeup kit would help his act a lot more than a dictionary would.

Born in Vermont, Abigail still enjoys skiing down a powdery slope on a brisk winter's day. She would put those new skis to good use, and has no need of a rocking chair just yet.

Did the labels on these people mislead you into making the "usual" choices? Then, you read too much into them. To know a person well you need a great deal of information, more than you'll find on a label. With nothing but a word or two to go on, your mind produced a stereotyped picture rather than a real one.

In printing, a "stereotype" is a metal plate which reproduces the same picture over and over. In thinking, a stereotype is a mental picture. It has all people in a particular group looking and acting the same way. Stereotypes can cloud our judgment because they ignore the fact that no two human beings are identical. People just aren't.

Take the cab driver, for example. In your mind did you picture him as a middle-aged, rugged, boisterous, gabby family man? That is one stereotype of a "cabbie"--the one you usually meet on TV or in movies. But real cab drivers can be young or old, sensitive, educated, soft-spoken, shy, unmarried, and either male or female. Yet, when we think in stereotypes, we tend to ignore this.

Here are some other examples of stereotypes. Do you recognize them?

1. She wears her hair tied in a bun.
   She wears horn-rimmed glasses.
   She's a spinster.
   She's always saying "sh" to people.
   She spends her days surrounded by books.

   She is a _____

2. He's fast talking and fast moving.
   His secretary adores and worships him.
   He's fearless and can take a beating as well as give one.
   He usually outwits the police.
   His clients often include beautiful women.

   He is a_____

3. She's a big, meddlesome lady with a loud voice.
   She pays surprise visits to her children.
   She's fond of saying, "my poor baby."
   She has been known to wreck some marriages.
   She likes to spoil the children.

   She is a_____

How true-to-life are these stereotypes? Usually, a stereotype has some truth to it. There probably are some librarians who wear their hair in a bun, private eyes who are chased by beautiful women, and mothers-in-law who are pests. But there are many more who do not fit these descriptions. The danger in the stereotype is that it distorts our understanding of people by ignoring their differences.

Some adults have a way of stereotyping young people. Perhaps you have heard their argument. It goes something like this:

You kids are all alike. You show no respect for your elders, you have poor manners, and your speech is as sloppy as your dress. You don't realize how good you have it. Now in my day. . . ."

The harm here is that the person who believes in this stereotype may act on this belief. In the case just mentioned, you, as a young person, would be the victim. Maybe you've already had the experience. Have you ever met a merchant who doesn't trust kids in his store? A bus driver who hates all kids who go to that school on the hill? A teacher who is suspicious of a boy with long hair?

Stereotypes are often used by the mass media--by TV, advertising, the movies, magazines, comics, etc. Sometimes these stereotypes are amusing and entertaining. The henpecked husband, the absent-minded professor, the bearded hippie, all make us laugh because they are such exaggerations of the real thing.

The mass media rely on the fact that all of us have certain stereotypes in our heads. For example, the column at the left lists a number of different types of people. Can you match the person to the quality in the right-hand column with which he or she is usually associated.

_____	1. BLONDES	a.	lack of respect for adults
_____	2. FAT PEOPLE	b.	aren't scholars
_____	3. REDHEADS	c.	smoke cigars
_____	4. ATHLETES	d.	have more fun
_____	5. PROFESSORS	e.	are glamorous
_____	6. POLITICIANS	f.	are hot-tempered
_____	7. TEENAGERS	g.	are always jolly
_____	8. ACTRESSES	h.	are absent-minded

Stereotypes distort the truth. They suggest that all people in a particular group behave in the same way. They also suggest that only these people behave that way. Neither is true.

When people begin to stereotype others on the basis of their race, religion, or nationality, the result is prejudice. Archie Bunker, the "loveable" bigot of TV's "All In The Family", is guilty of this. Archie, like most bigots, sees only what he wants to see. Instead of judging people on their merits and abilities, he identifies them with a race or religion or nationality and, then, either praises or blasts them.

It is important to remember that no one group in our society has a monopoly on brawling, laziness, ignorance, foreign accents, drinking, crime, greed, pushiness, etc. Nor does any one group have a monopoly on beauty, brains, glamor, strength, humor, talent, etc. Every group has its share of all of these human qualities.

To be sure, a certain amount of stereotyping is bound to occur. We all do it--usually without thinking about it. But it's a good idea to remember that no two people in the world are identical. Thus, no label can be pasted on an individual or group that accurately describes that person or group. After all, labels belong on products, not people.

Handout 5

SEVEN STATEMENTS

1. "I won't eat peaches; I don't like the way they smell."

2. "Peaches cause cancer. I knew a man who ate a lot of peaches. He died of cancer. Our doctor says peaches are good for you. But I still say they cause cancer."

3. "I wouldn't let my daughter date a boy who wears a ponytail hairdo. I know what they're like!"

4. " I thought all boys with long hair were sissies 'til I met Fred. Now I know how wrong I was."

5. "I have no use for Ann. She is a braggard and a show-off. I can't stand to be around her."

6. "Wallonians are dishonest and lazy. I've seen some of them, and I know what I'm talking about."

7. "I thought people on welfare were lazy until I met Jerry's family. Then, I got a different idea about the whole thing."

Handout 9

INSTRUCTIONS FOR "MY IMAGES"

You are asked to participate in a survey to find out how you now view the Chinese. Since this kind of survey might be new to you, a few examples will help you complete it.

The example here has no relationship to the Chinese. It is merely used to show you the mechanics of answering the survey.

Suppose you were given the following statement and set of words:

I THINK THE WORLD WE LIVE IN TODAY IS . . .

STABLE 1 2 3 4 5 6 7 UNSTABLE

You would think for a moment about how you view world stability. If you think the world is extremely unstable, you would probably CIRCLE the 7 to indicate your view. If you think the world is very unstable, or simply unstable, you might CIRCLE the 5 or 6; somewhat stable, circle the 3 or 4; very stable, circle the 2; extremely stable, circle the 1.

There is no attempt to trick you with the questions. Please answer all questions honestly and to the best of your ability. DO NOT PUT YOUR NAME ON THE SURVEY UNDER ANY CIRCUMSTANCES.

NOTE: YOUR TEACHER MAY WANT TO TABLUATE THE RESULTS OF THE SURVEY AND DISCUSS GROUP RESPONSES TO THE ITEMS.

Handout 10

MY IMAGES

Please CIRCLE the number on the word scale that best expresses your views for each set of words.

"WHEN I THINK OF CHINESE PEOPLE, I THINK OF PEOPLE WHO ARE. . . "

KIND	1 2 3 4 5 6 7	CRUEL
HEALTHY	1 2 3 4 5 6 7	UNHEALTHY
DISHONEST	1 2 3 4 5 6 7	HONEST
HAPPY	1 2 3 4 5 6 7	SAD
QUIET	1 2 3 4 5 6 7	LOUD
HARDWORKING	1 2 3 4 5 6 7	LAZY
BRAVE	1 2 3 4 5 6 7	COWARDLY
RELIGIOUS	1 2 3 4 5 6 7	NOT RELIGIOUS
POOR	1 2 3 4 5 6 7	RICH
INTELLIGENT	1 2 3 4 5 6 7	IGNORANT
WARLIKE	1 2 3 4 5 6 7	PEACEFUL
PROGRESSIVE	1 2 3 4 5 6 7	TRADITIONAL

Handout 11

DESCRIPTIONS

According to the group of pictures which participants have drawn, what are Indians like? Use short phrase descriptions in each of the categories below that apply.

Clothing--

Hair style--

Hats--

Eyes--

Mouth and teeth--

Facial expression (happy, sad, etc.)--

Other facial features (nose, ears, etc.)--

Language (if applicable)--

How they talk--

Where they live (if applicable)--

What they're doing--

What they eat (if applicable)--

How they eat (if applicable)--

Other characteristics you notice--

Handout 12

CONCLUSIONS

According to the pictures and the descriptions that you wrote down in Handout 11, check off the characteristics listed below that are images of Indians which some of the participants have.

_____ Indians all look alike

_____ wear feathers

_____ have buckteeth

_____ wear strange clothes

_____ are red in complexion

_____ are happy

_____ are sad

_____ wear war paint

_____ ride on horses

_____ wear moccasins

_____ speak broken English

_____ have strange customs

_____ dress alike

_____ Other images?_____

Handout 13

DECLARATION -- THAT "COMMIE JUNK"*

Shoppers were approached on Miami streets by a reporter to sign a typed copy of the Declaration of Independence. They were not told what document they were reading. Only one out of 50 persons approached agreed to sign the document in approval.

Two called it "commie junk," one threatened to call the police, and another warned MIAMI HERALD reporter Colin Dangaard, "Be careful who you show that kind of antigovernment stuff to, buddy."

A questionnaire, circulated among 300 young adults attending a Youth for Christ gathering, showed that 28 percent thought an excerpt from the Declaration was written by Lenin. The youths, mostly high school seniors, were then asked to describe briefly what sort of person they thought would make such a statement. Among other things, the author of the Declaration was called:

"A person of communism, someone against our country."

"A person who does not have any sense of responsibility."

"A hippie."

"A red-neck revolutionist."

"Someone trying to make a change in government--probably for his own selfish reasons."

Next, Dangaard typed up the Declaration in petition form, stood all day on a sidewalk and asked middle-aged passersby to read it and sign it. Only one man agreed, and he said it would cost the pollster a quarter for his signature.

Comments from those who took the trouble to read the first three paragraphs:

"This is the work of a raver."

"Somebody ought to tell the FBI about this sort of rubbish."

"Meaningless."

"I don't go for religion, Mac."

"The boss'll have to read this before I can let you put it in the shop window. But, politically I can tell you he don't lean that way."

*From an Associated Press news article, July 12, 1970.

Handout 14

PERSPECTIVE
(Writer Unknown)

Dear Mother and Dad,

Since I left for college I have been remiss in writing and I am sorry for my thoughtlessness in not having written before. I will bring you up to date now, but before you read on, please sit down. You are not to read any further unless you are sitting down, okay?

Well, then, I am getting along pretty well now. The skull fracture and the concussion I got when I jumped out of the window of my dormitory when it caught on fire shortly after my arrival here is pretty well healed now. I only spent two weeks in the hospital and now I can see almost normally and only get those sick headaches once a day. Fortunately, the fire in the dormitory, and my jump, were witnessed by an attendant at the gas station near the dorm, and he was the one who called the Fire Department and the ambulance. He also visited me in the hospital and since I had nowhere to live because of the burnt-out dormitory, he was kind enough to invite me to share his apartment with him. It's really a basement room, but it's kind of cute. He is a very fine boy and we have fallen deeply in love and are planning to get married. We haven't got the exact date yet, but it will be before my pregnancy begins to show.

Yes, Mother and Dad, I am pregnant. I know how much you are looking forward to being grandparents and I know you will welcome the baby and give it the same love and devotion and tender care you gave me when I was a child. The reason for the delay in our marriage is that my boyfriend has a minor infection which prevents us from passing our premarital blood tests and I carelessly caught it from him.

I know that you will welcome him into our family with open arms. He is kind and, although not well educated, he is ambitious. Although he is of a different race and religion than ours, I know your often-expressed tolerance will not permit you to be bothered by that.

Now that I have brought you up to date, I want to tell you that there was no dormitory fire, I did not have a concussion or skull fracture, I was not in the hospital, I am not pregnant, I am not engaged, I am not infected, and there is no boyfriend in my life. However, I am getting a D in history and an F in science, and I want you to see these marks in their proper perspective.

Your loving daughter,

Susie

SECTION TWO

CULTURE AND ME

If people who do not understand each other at least understand that they do not understand each other, then they understand each other better than when, not understanding each other, they do not even understand that they do not understand each other.

Gustav Ischheiser
APPEARANCES AND REALITIES

INTRODUCTION

If anthropologist Edward Hall was correct when he stated, "We are all captives of culture," then we need to examine how culture affects our behavior and who we are. This section provides a variety of ways for uncovering the pervasiveness of culture in our own lives.

Some of the activities will place students in differing cultural contexts. They will be asked to state how they feel about themselves and others in these contexts. Time should be provided to analyze both the conscious and unconscious behaviors that make up cultural identity and practice. There will be opportunities to examine one's own culture as seen from other vantage points. What may be assumed as logical behavior to one student may be very illogical to others.

The overall purpose of this section is to provide an experience base for examining cultural differences and how students react to these differences. This experience base is necessary to reinforce the concept of perception that is examined in section one. Students can begin to understand how perceptual and nonverbal behavior operates within themselves.

Introductory Activity
Asks Students to "Grapple"
with Their Definitions of
the Term Culture.

Title: WHAT IS CULTURE?

Introduction: There is no more amorphous term used in social science than the word "culture." In various ways it has been used to mean the sum total of all the achievements, activities, customs, and attainments of any specific time period, race, or group of people, including their arts, crafts, religion, language, agriculture, economics, beliefs, traditions, and heritage. It includes dimensions of both ethnicity and race.

In the context of these materials, the important thing about culture is the way it is used to indicate human differences. When we talk about this culture or that culture, we are usually referring to a group or groups of people that we believe are significantly different from us.

This introductory activity can be used to get out preconceived notions about what culture means. It doesn't matter that the group formulates a specific definition of the term. What does matter is that students see that the term is one way humans have of seeing differences among themselves, and that we are all members of cultural groups.

Objectives:

Given a list of cultural groups, identify the characteristics that make the groups distinct from one another.

Having classified yourself as a member of a particular culture, describe how you differ from other cultures.

Grade Level: 7-12

Time: 30 minutes

Materials: Chalkboard and chalk or butcher paper and marking pen.

Procedure:

Step 1 - Ask students to name as many cultural groups as they can think of. As they name these groups, list them on the chalkboard or paper. Some students may ask you for a definition of culture or cultural group. Explain that there is no "hard and fast" definition and that the purpose of the activity is to find out what participants think culture is.

Step 2 - After they have listed a number of groups, ask what things or

characteristics make these groups different from each other. List these characteristics on the chalkboard or paper. (Such a list might include language, religion, customs, national origin, physical features, arts, and crafts, etc.)

Step 3 - After students have mentioned as many distinguishing characteristics as they can think of, ask which of the characteristics apply to all of the groups. For example, are all of the groups identifiable by different languages? Different religions? Participants should see that very few, if any, of the characteristics apply to all of the groups listed.

Follow-up:

1. Why is it difficult to state a concrete definition of culture? (Because the characteristics we use to denote cultural differences are not universally applicable.)

2. Why do we identify cultures and cultural groups? (Reasons will vary on this, but an important point students should raise is that such identification is a way of indicating that groups of people are different from each other.)

3. Ask if any people in the group are members of any of the groups they have mentioned. Which ones? If not, which cultural groups do they consider themselves a member of? Would they prefer other terms such as ethnic group, racial group, nationality group, or no label at all? Why?

4. What does it mean to you to say that you are a member of a particular group? (Many things, but, again, it is a way of saying that you, as a member of that group, are different in some ways from people in other groups.)

Series of Role-Plays in Which Students Experience Some of the Feelings Associated with Culture Shock, Cultural Differences, and Perception.

Title: CRONIES, DANDIS, AND OTHERS

Introduction: It has been estimated that about 90% of human communication is nonverbal. Such an estimate suggests that it is probably as important to understand the cultural and ethnic variations in behavior, customs, and manners as it is to learn another group's language or dialect. Understanding and adjusting to these variations can mean the difference between successful and unsuccessful intercultural communication.

The following set of role-plays is designed to help students check out their reactions to variations in nonverbal behavior and to look into the function of nonverbal communication in cultural awareness.

Objective: In a simulated situation, identify nonverbal communication actions and describe the importance and effect of each.

Grade Level: 3-12

Time: 45 minutes

Materials: 5 sets of role sheets, A and B in each set, Handout 1 , CRONIES
" 2 , ORDS
" 3 , FONDIS
" 4 , DANDIS
" 5 , LINDIS

Suggested Procedure:

Step 1 - Look through the five sets of role-playing situations and choose one or two for your group to do. (Note: each role-playing situation consists of two sheets A & B of the same color.)

Step 2 - Ask for four volunteers to do each role-play. Explain that the goal of the activity is to learn more about the variety of human behavior that influences communication between cultures. Each role-playing situation requires four people, or two pairs. Preferably, each pair in the foursome should consist of a male and a female, although this is not absolutely necessary for a successful experience.

HOW TO PROCEED WITH ONE ROLE PLAY SITUATION:

Step 3 - Give one pair of students in the foursome one of the sheets marked B. Instruct the pair to leave the room, study their roles for about five

minutes, and be ready to return to the room when called upon to do so.

Step 4 - Give the other pair in the foursome the sheet marked A of the same color. Instruct them to read and study their roles and be ready to meet the B pair in their foursome in a few minutes. Explain to the rest of the class that they are to act as observers by noting what specific behaviors are demonstrated by both of the pairs in the role play.

Step 5 - Bring the two pairs together and ask them to proceed with the role play. Each situation should take no longer than 10 to 15 minutes to act out.

NOTE: YOU CAN MAXIMIZE PARTICIPATION BY DISTRIBUTING COPIES OF THE ROLE PLAYS TO GROUPS OF FOUR IN THE ENTIRE CLASSROOM.

Follow-up:

1. Were the "Americans" able to accomplish their task? What accounts for their being able or not being able to accomplish the task?

2. How did the students who role-played the situation with the Ords feel about their respective roles? Were they comfortable or uncomfortable? Was it difficult for the Ords to act out their roles? Why do you suppose many people feel uncomfortable touching members of the same sex?

3. How did the foursome who role-played the situation with the Dandis feel while acting out their roles? Why do you suppose many people might have difficulty in physically standing so close to others? (Point out examples: In many Latin American and Middle Eastern societies, there are different views about proximity.) Can students think of examples of body space differences based on their own intercultural and travel experiences?

4. Ask for comments about how participants in the Cronies, Fondis, and Lindis situations felt about their respective roles. Were the "Americans" successful in accomplishing their goals in these situations?

5. What cultural practices do we as North Americans have that might seem strange or even ridiculous to some outsiders to our culture? Which ones do you think might cause difficulty in cross-cultural communication? Try to point out as many as you can. (Example: Many North Americans have a concept of body space that is quite different from that found among Latin Americans. If it is a sign of warmth and friendliness to stand close to others in a Latin American context, then standing farther apart, as is usually the case among North Americans, might indicate to Latin Americans that we wish to be unfriendly with them.)

6. Which of the customs that you saw role-played or participated in do you feel would cause the most difficulty in achieving successful cross-cultural communication?

7. Which of the cultural practices would you feel most uncomfortable with? Most comfortable with? Which ones do you think you could change your feelings about most easily and readily?

Evaluation: During the course of debriefing, students should state that:

1. Nonverbal behavior is important in cultural awareness.

2. Most nonverbal behavior is unconscious.

3. It is important to examine both our own nonverbal behavior and that of others in achieving cultural awareness.

4. Role-playing is a useful technique in gaining cultural awareness.

This Teacher Background Reading Applies Many of the Activities That Students Experience in This Volume to Actual Cross-Cultural Conflicts.

Title: TEACHER BACKGROUND READING: HOW CULTURES COLLIDE

Introduction: The discussion by anthropologist Edward T. Hall explicates one view of how people from different cultures have unconscious assumptions about personal space, interpersonal relations, and the function of time. Based upon experiences in the role plays in this section, along with Hall's comments in this discussion, teachers should be able to state some basic reasons why misunderstanding between people is likely and destructive.

Objective: Describe the importance of personal space, interpersonal relations, and time when two or more cultures interact.

Grade Level: Teachers and upper-level readers in high school

Time: Approximately 1 hour

Procedure:

Step 1 - Read the article for your own background knowledge about personal space, interpersonal relations, and the function of time involved in cultural interactions.

Step 2 - Question to consider:

a. What does Hall mean when he states that "all human beings are captives of their culture"? Do you agree with him? Can you think of people you know of that are exceptions to that generalization?

b. According to Hall, what does "high context" and "low context" have to do with cross-cultural misunderstanding?

c. How do different cultures handle the concept of time and space? Why do these different ways of handling time and space matter when cultures come into contact with each other?

Evaluation:

1. Readers should define high context and low context of communication.

2. Readers should find that:

   a. All human beings are captives of their culture.

b. Our culture handles concepts of time and space differently than other cultures.

c. Concepts of time and space are important in cultural awareness.

These Two Readings Reverse Cultural Context and Show "Us" As a Culture with Some of Our Not-Too-Rational Customs and Practices.

Title: Two Readings: "THE SACRED RAC" AND "BODY RITUAL AMONG THE NACIREMA"

Introduction: The purpose of these two readings is to provide students with examples of how dominant Anglo-American societal values might appear from other vantage points. In "The Sacred Rac," Patricia Ponzi draws an analogy between the place of the cow in India and the place of the automobile in the United States. Horace Miner's essay presents an interesting, amusing perspective on many values assumed to be logical in our own society. Both selections illustrate Jose Ortega y Gasset's point that reality is composed of "an infinite number of perspectives, all equally veracious and authentic. The sole false perspective is that which claims to be the only one there is."

Objective: Given a variety of characteristics of your culture, objectively examine them as would someone from a different culture.

Grade Level: 9-12

Time: 1½ hours

Materials:
Handout 6, "The Sacred Rac," and handout 7, "Body Ritual among the Nacirema."

Procedure:

Step 1 - Assign "The Sacred Rac" reading.

Step 2 - Assign "Body Ritual among the Nacirema" reading.

Follow-up:

1. What do you think were the major points of these two selections?

2. Both Ponzi and Miner seem to believe that culture is relative and that what is "logical" is based on cultural interpretation. Do you agree? Are there universal values that transcend cultures, in your opinion? If so, what are they?

Evaluation: Students should state in discussion that:

1. There are many perspectives of what a culture means.

2. One's perspective may be relative to one's cultural values.

Students "Measure" Their Own Social Distance Between Themselves and Selected Ethnic and Cultural Groups.

Title: GROUPS AND SOCIAL DISTANCE

Introduction: This questionnaire is intended as a self-inventory of feelings about certain groups in our society. It is an adaptation of the scale first developed by E. S. Bogardus to measure social distance. The term social distance refers to people's attitudes about how intimate or removed they feel from an ethnic or cultural group.

Objective: For a cultural group of your choice, identify your honest and true feelings about the group.

Grade Level: 7-12

Time: 30 minutes

Materials: Handout 8, Questionnaire

Procedure:

Step 1 - Pass out the questionnaires to students.

Step 2 - Place the name of a cultural group in the blank provided at the top of the questionnaire (the group cannot be the one to which a student belongs).

Step 3 - Let students respond to the 40 statements individually.

Follow-up: This exercise is intended to be a confidential self-inventory of attitudes and feelings. However, should you decide to have the students share some of their information with other people in the group, here is a suggested procedure:

1. Volunteer your responses to certain selected questions in the survey.

2. Are there significant differences in your responses and those of others in the group? If so, how do you account for the differences?

This Reading Suggests the Importance of Focusing on "White" Ethnicity.

Title: ETHNICS ALL

Introduction: This article from TIME Magazine exposes readers to the notion of "white ethnicity." It suggests that interested persons read and think about Michael Novak's book, THE RISE OF THE UNMELTABLE ETHNICS.*

Objective: Describe the importance of white ethnicity and your ethnicity (if different) in relationship to your identity.

Grade Level: 10-12

Time: 20 minutes

Materials: Handout 9, Ethnics All

Procedure: Ask students to read the handout in class.

Follow-up:

1. Do you think the re-emergence of ethnic consciousness among white groups is positive or negative for our society.

2. How important is your own ethnicity to you and to your identity?

*THE RISE OF THE UNMELTABLE ETHNICS by Michael Novak (1972) is available from Macmillan Publishing Co., 866 Third Avenue, New York, New York 10022 (hardbound $7.95, paperback $1.95).

Students Assess the Role of Cultural and Ethnic Practices in Their Own Family's History

Title: FAMILY SEARCH AND RESEARCH

Introduction: In the course of examining ethnic and cultural attitudes, many people find new or renewed interest in their own heritage. Moreover, understanding one's own heritage often complements awareness of the importance of culture and tradition to others. "If my cultural and family background is important to me, so must others treasure their backgrounds as well." This activity provides some guidelines for inquiring into one's family and cultural background.

Objective: Given a list of specific questions concerning your cultural background, describe the important aspects.

Grade Level: 5-12

Time: Varies. Involves time outside of class.

Materials: Handout 10, Family Search and Research

Procedure:

Step 1 - Distribute copies of the handout to students.

Step 2 - Read and discuss the questions as a group.

Step 3 - Tell students to look into as many of the questions as they wish.

Follow-up:

1. Is ethnicity important to you? Why? Give examples.

2. Do you think it might be important to others? Why? Give examples.

Evaluation: Students should state:

1. What influences ethnicity has on themselves, if any.

2. That ethnicity is important to many people.

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EVALUATION QUESTIONNAIRE

The Center for Teaching International Relations is interested in receiving your comments regarding these materials. Please fill out this questionnaire and return it to the address below.

1. Which of the activities in Teaching about Cultural Awareness did you find most useful, and why?

2. Which of the activities did you find least useful, and why?

3. What suggestions do you have for improving this unit?

If you have materials on cultural awareness that you or your school district have developed and wish us to look them over and consider them for publication, feel free to send us copies.

Center for Teaching International Relations
Graduate School of International Studies
University of Denver
Denver, Colorado 80208

Handout 1

ROLE SHEET A

You are two people from the land of Crony. As Cronies, you have certain ways of doing some things. Your land is run by females (girls and women). The females in your land are in charge of all the important parts of Crony life. For example, if one has an important favor to ask of someone else in Crony, a girl must ask another girl. A boy cannot ask an important favor of another boy. It is forbidden for a boy to ask a girl for a favor. When boys talk it is almost always unimportant "chit-chat." Everything important is decided by girls. All important talk is between girls.

It is very rude for anyone from another land to ask about how things are done in Crony.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Crony is like and lost all their money. Now the two Americans are stranded a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Crony.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them pretend to be Cronies. Do everything as you think Cronies would. If the Americans cannot figure out the correct and proper way to ask a favor of a Crony, then you should not give or loan them the money.

Handout 1

ROLE SHEET

B

You are two Americans traveling through another land known as Crony. You went out on your own to find out what Crony is like. You both accidentally lost all your money. Now you are stranded 50 miles from your hotel without any bus fare. (There are no trains or taxis for cars or motorcycles in Crony.) There are no other Americans around so you decide to ask two Crony citizens for help. Your job is to get the two Cronies to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Crony and how its people do things. In order to get the money you need you will have to figure out what is important in the way to ask a Crony for a favor. You probably should not come right out and ask how you should talk to a Crony. You might make them angry. Before you go to the Cronies, you two talk about WHAT you are going to say and HOW you are going to say it to get your bus fare.

Handout 2

ROLE SHEET A

You are two people from the land of Ord. As Ords, you have certain ways of doing some things. For one thing, touching is very important when boys talk to other boys or when girls talk to other girls. Children of Ord are raised around people who do a lot of gentle patting and hugging when they talk to other people of the same sex. When talking, boys pat and hug other boys; girls hug and pat other girls. However, this touching is never done while talking to a member of the opposite sex--when a boy and girl talk.

When talking in the land of Ord, looking right into another's eyes is very important. When boys are talking to boys or when girls are talking to girls, they must look into each other's eyes at all times. However, as with touching, when a boy and girl talk together, they must not look into each other's eyes.

It is very rude for anyone from another land to ask about how things are done in Ord.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Ord is like and lost all their money. Now the two Americans are stranded a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Ord.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them, pretend to be Ords. Do everything as you think Ords would. If the Americans cannot figure out the correct and proper way to ask a favor of an Ord, then you should not give or loan them the money.

Handout 2

ROLE SHEET B

You are two Americans traveling through another land known as Ord. You went out on your own to find out what Ord is like. You both accidentally lost all your money. Now you are stranded 50 miles from your hotel without any bus fare. (There are no trains or taxis or cars or motorcycles in Ord.) There are no other Americans around so you decide to ask two Ord citizens for help. Your job is to get the two Ords to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Ord and how its people do things. In order to get the money you need you will have to figure out what is important in the way to ask an Ord for a favor. You probably should not come right out and ask how you should talk to an Ord. You might make them angry. Before you go to the Ords, you two talk about WHAT you are going to say and HOW you are going to say it to get your bus fare.

Handout 3

ROLE SHEET A

You are two people of the land of Fondi. As Fondis you have certain ways of doing some things. For one thing, using the correct expression on your face when talking to others is very important. When someone says something a Fondi likes or agrees with, it is usual for the listener to look down and frown. Also, if a Fondi hears something he doesn't like or disagrees with, it is usual for the listener to smile and nod his head up and down.

Especially important to the Fondis is correct use of the hands when talking. As a Fondi, if you were to place your hands on your hips it would show that you disagreed with what someone was saying. If you agreed with what a person was saying you would put your hand in front of the other person's face with the palm toward them. There is one important thing that a Fondi should never do. A Fondi never touches his face or head in any way when he is talking. Such touching of one's face or head when talking is a terrible thing for a Fondi to do!

It is very rude for anyone from another land to ask about how things are done in Fondi.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Fondi is like and lost all their money. Now the two Americans are stranded a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Fondi.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them pretend to be Fondis. Do everything as you think Fondis would. If the Americans cannot figure out the correct and proper way to ask a favor of a Fondi, then you should not give or loan them the money.

Handout 3

ROLE SHEET B

You are two Americans traveling through another land known as Fondi. You went out on your own to find out what Fondi is like. You both accidentally lost all your money. Now you are stranded 50 miles from your hotel without any bus fare. (There are no trains or taxis or cars or motorcycles in Fondi.) There are no other Americans around so you decide to ask two Fondi citizens for help. Your job is to get the two Fondis to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Fondi and how its people do things. In order to get the money you need you will have to figure out what is important in the way to ask a Fondi for a favor. You probably should not come right out and ask how you should talk to a Fondi. You might make them angry. Before you go to the Fondis, you two talk about WHAT you are going to say and HOW you are going to say it to get your bus fare.

Handout 4

ROLE SHEET A

You are two people from the land of Dandi. As Dandis, you have certain ways of doing some things. For one thing, all Dandis must always use their voices correctly. You have been brought up to NEVER raise your voice when talking to someone, unless you are angry.

Since everyone speaks in such soft voices in Dandi, people talking to each other stand 12 inches (one ruler-length) apart or even closer. People who stand further than 12 inches apart while talking are considered cold and standoffish.

It is very rude for anyone from another land to ask about how things are done in Dandi.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Dandi is like and lost all their money. Now the two Americans are stranded a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Dandi.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them pretend to be Dandis. Do everything as you think Dandis would. If the Americans cannot figure out the correct and proper way to ask a favor of a Dandi, then you should not give or loan them the money.

Handout 4

ROLE SHEET B

You are two Americans traveling through another land known as Dandi. You went out on your own to find out what Dandi is like. You both accidentally lost all your money. Now you are stranded 50 miles from your hotel without any bus fare. (There are no trains or taxis or cars or motorcycles in Dandi.) There are no other Americans around so you decide to ask two Dandi citizens for help. Your job is to get the two Dandis to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Dandi and how its people do things. In order to get the money you need you will have to figure out what is important in the way to ask a Dandi for a favor. You probably should not come right out and ask how you should talk to a Dandi. You might make them angry. Before you go to the Dandis, you two talk about WHAT you are going to say and HOW you are going to say it to get your bus fare.

Handout 5

ROLE SHEET A

You are two people from the land of Lindi. As Lindis you have certain ways of doing some things. Very important among Lindis are the special ways of giving and getting loans and gifts. When a Lindi LOANS another person something, the receiver of the loan must give the lender something in return. The borrower must pay back the loan, but the lender gets to keep what was given him in return.

Gifts are never offered without the giver suggesting that he get part of the gift himself. For example, if a Lindi were to give another person a loaf of bread, he would expect to share part of the loaf himself.

The difference between lending and giving seems strange to many outsiders but it began at a time in Lindi history when loans and gifts were ruining many friendships. So the above ways of giving and lending were begun.

It is very rude for anyone from another land to ask about how things are done in Lindi.

You are about to meet two Americans who are traveling through your country. They went out on their own to find out what Lindi is like and lost all their money. Now the two Americans are stranded a long distance from their hotel. They have no money for the bus which is the only way of getting back to the hotel. (There are no trains or taxis or cars or motorcycles in Lindi.) There are no other Americans around so they will ask you for help. Their job is to get you to loan or give them enough money for bus fare back to their hotel.

As you talk to them pretend to be Lindis. Do everything as you think Lindis would. If the Americans cannot figure out the correct and proper way to ask a favor of a Lindi, then you should not give or loan them the money.

Handout 5

ROLE SHEET B

You are two Americans traveling through another land known as Lindi. You went out on your own to find out what Lindi is like. You both accidentally lost all your money. Now you are stranded 50 miles from your hotel without any bus fare. (There are no trains or taxis or cars or motorcycles in Lindi.) There are no other Americans around so you decide to ask two Lindi citizens for help. Your job is to get the two Lindis to loan or give you enough money for bus fare back to your hotel.

You know very little about the land of Lindi and how its people do things. In order to get the money you need you will have to figure out what is important in the way to ask a Lindi for a favor. You probably should not come right out and ask how you should talk to a Lindi. You might make them angry. Before you go to the Lindis, you two talk about WHAT you are going to say and HOW you are going to say it to get your bus fare.

Handout 8

QUESTIONNAIRE

Directions: The following list of sentences expresses various attitudes toward an ethnic group. Please read each of the statements below and indicate your feelings about the statement by placing an (x) in the column which most closely matches your reaction. Your answers will remain anonymous. The letters at the top of the columns mean:

SA - strongly agree
A - agree
U - undecided
D - disagree
SD - strongly disagree

I think _____

	SA	A	U	D	SD
1. have too many irritating habits and manners.					
2. are similar in behavior to other people.					
3. have superior athletic ability.					
4. will seek to exploit others.					
5. must be dealt with forcefully since democratic procedures will never make them behave properly.					
6. tend to keep to themselves and are suspicious of others.					
7. usually meddle too much and interfere with other people's business.					

I think _____

	SA	A	U	D	SD
8. are generally tolerant of other people.					
9. are usually intolerant of other people and new ideas.					
10. often lack initiative and dependability.					
11. are extremely ambitious, capable, and intelligent.					
12. are lazy and ignorant.					
13. are morally superior to others.					
14. discriminate against others.					
15. usually become wealthy by manipulating and cheating unsuspecting people.					
16. are satisfied with their lot and fair in their dealings with others.					
17. are never satisfied and are always seeking more money and power.					
18. usually try to exert control and influence over others.					
19. are behind the Communist menace in the United States.					

I think_____

	SA	A	U	D	SD
20. will always remain a foreign and alien element.					
21. have money and power out of proportion to their numbers.					
22. are mostly patriotic individuals.					
23. place foreign loyalties above patriotism and love of country.					
24. must be prevented from moving into certain neighborhoods.					
25. put more emphasis on material than spiritual values.					
26. are fair with each other but ruthless in their dealings with other people.					
27. will more than likely succeed in education.					
28. prove to be as trustworthy as other people.					
29. should be permitted to live in any neighborhood.					
30. control most of our powerful economic and political institutions.					
31. should be allowed to intermarry with any group.					
32. fail to keep up their personal appearances and neighborhoods.					

I think _____

	SA	A	U	D	SD
33. are as friendly as other people.					
34. practice strange customs.					
35. lack imagination.					
36. are very sociable.					
37. are cunning and proud.					
38. will often display compassion for people in trouble.					
39. display efficiency in most things.					
40. are often too emotional.					

Handout 10

FAMILY SEARCH AND RESEARCH

1. What is the origin of your family surname? What is its meaning? What, if any, changes did your family surname undergo if your ancestors came from the "old country" to the United States? What stories do you know about the changes?

2. What traditional names have been used in your family? Nicknames? Are there any naming traditions?

3. What traditions have been handed down to you from branches of your family? What traditions seem to be dominant in your family's history?

4. What stories have been passed on to you about your parents? Grandparents? Ancestors? What do you know about your parents' and other ancestors' childhood, religion, politics, schooling, marriage, courtship, leisure activities, attitudes about death, etc? Are there things about your family's history you would like to know about but are afraid to ask, or about which no one seems to want to talk?

5. Is there a famous or notorious person in your family's past? What can you tell about him/her?

6. How did your parents, grandparents, great grandparents, etc. come to meet and marry? Are there family stories about these relationships (e.g., jilted brides, brief courtships, elopements, etc.)?

7. What historical events (e.g., Depression, World War I, World War II, Vietnam War, etc.) affected your family most? What effect did the Civil War have on your family's unity?

8. Are there any special family recipes that have been preserved and handed down from generation to generation in your family? Are they still in use today?

9. Are there reunions held among members of your family? How often? When and where? Who's invited? Who comes? Who organizes the reunions? Are there traditional foods and activities? Are stories and photographs exchanged? Are records of the reunions kept? Are there relatives you are happy to see during these reunions? Ones that you're not so happy to see?

10. What languages have been important in your family's past and present? Religion and religious practices? Ties to a "homeland"?

SECTION THREE

DISCRIMINATION AND INSTITUTIONAL RACISM

All you white folks could leave America tomorrow . . . leave nobody but us Blacks, Mexican Americans, Puerto Ricans, and Indians, and, if we had to take them same old trick tests to get into these institutions, we still couldn't make it.

* Dick Gregory

INTRODUCTION

There are no more emotionally loaded and potentially explosive topics among Americans than discrimination and racism. It is one thing to deal with stereotypes and prejudice. Those concepts can be intellectually dismissed as little more than hypothetical constructs, or those fuzzy things we call "attitudes." Not so with discrimination and racism. These focus on our behavior. They represent all the distasteful manifestations of prejudice and stereotyping, everything from a storekeeper who behaves toward all Mexican Americans as if they were thieves, to the horrors of the gas ovens in Nazi Germany.

Racism is a sticky subject because whites are super-sensitive to the suggestion that they might be, consciously or unconsciously, behaving in racist ways. Let's face it. To be called a racist has become about as bad as being labeled a criminal.

As distasteful as these topics might be, they must be examined. Not to deal with discrimination and racism could leave this program on cultural awareness superficial and misleading--superficial, because the real impact of differences is on how they are used to establish one group's superiority over another's; misleading, because people can be left with the impression that merely recognizing stereotypes and prejudice is enough to provide a solid foundation for change.

Such recognition is a good and necessary first step, but it is not enough. There is another dimension to cultural awareness that can help provide a firmer foundation for change. People need to recognize the subtle ways in which society's institutions contribute to the perpetuation of inequality and interracial misery.

This section is designed to raise consciousness about discrimination and racism. Legislation has removed much of the blatant forms of racism that pervaded American life for so many years. Yet, the subtle, covert kind of racist behavior persists. And, racism cannot be confronted and eradicated unless it is recognized. Perhaps the activities in this section can contribute to the fulfillment of the goal of consciousness.

This Series of Quotations from Scholars on Racism Provides Students with Information that Distinguish Individual from Institutional Racism.

Title: RACISM: INSTITUTIONAL DIMENSIONS

Introduction: The quoted material on the handout accompanying this activity describes various types of racism. As a part of cultural awareness, students should develop cognitive tools for recognizing and dealing with racism, particularly its institutional forms. This activity offers some guidelines as possible tools.

Objectives:

Define racism.

Distinguish between individual and institutional forms of racism.

Given some examples, point out which types of racism are shown.

Grade Level: 10-12

Time: 45 minutes

Materials: Handout 1, Racism: Institutional Dimensions

Procedure:

Step 1 - Distribute a copy of the handout to each student. Allow a few minutes reading time.

Step 2 - Ask students to look over the case examples and be ready to discuss them.

Follow-up:

1. From the handout how would you distinguish individual racism from institutional racism? (Students could mention that institutional forms involve both overt and covert discrimination, involve policies, and are largely sanctioned by the institutions themselves.)

2. In the examples given, which represent racist behavior and which do not? How did you make your determination? Which examples involve individual racism? Which institutional? How did you make your determination?

Students Apply Criteria That Was Developed in the Previous Lesson in Order to Distinguish Among Discrimination, Individual Racism, and Institutional Racism.

Title: A BUNCH OF GROUPS

Introduction: Which groups come to mind when you think of those who have been discriminated against in our society? Many groups? A limited number? Moreover, which groups fall into categories of being victims of individual and institutional racism?

Objectives:

Given a list of groups, identify those which you judge to be victims of discrimination.

In a group setting, classify victims into individual and/or institutional forms of racism.

Grade Level: 10-12

Time: 1 hour

Materials: Handout 2, A Bunch of Groups

Procedure:

Step 1 - Divide the class into groups of three students each.

Step 2 - Distribute copies of the handout to groups of three students.

Step 3 - As the students examine the list of groups, ask them to decide with the other members of their trio how to mark the blanks to the left of each group. They should mark them according to the following scheme:

1 - if the group is one that has been or is currently discriminated against
2 - if the group is a victim of individual racism
3 - if the group is a victim of institutional racism

Remember, more than one answer is certainly possible in each blank.

Follow-up:

1. Were you surprised at the number of times you gave responses to groups?

2. Which groups seem most commonly victims of certain kinds of racism? Why?

Evaluation: During the course of discussion, students should point out that:

1. Many groups are discriminated against.

2. The categories of individual and institutional racism are hypothetical constructs because they cross over one another.

A Powerfully Emotive Speech Delivered in 1968 by Black Comedian Dick Gregory.

Title: DICK GREGORY SPEECH

Introduction: Although dated, the reading for this activity is a powerfully emotional tool for revealing expressions of racism. It contains some of the most simple, yet profound, definitions of institutional racism. After your students finish the reading, say little. Simply ask for reactions and comments.

Objectives:

From Gregory's speech, define institutional racism.

In a group setting, identify examples of institutional racism within the institutions closest to you.

Grade Level: 7-12

Time: One class period

Materials: Handout 3, Dick Gregory Speech

Procedure:

Step 1 - Distribute handout to students and allow them time to read it.

Step 2 - Ask for reactions. If you get none, attribute it to the impact of the reading.

Evaluation: Ask students to cite examples of what Gregory means by institutional racism. Some examples are:

1. "Dating Game"--if the system requires that there be three Black women for every Black male contestant on the program, that's okay. But if a Black person were to demand that there be three Black women for every male contestant, many would say that's racism. Racism is okay, according to Gregory's analogy, as long as the system is doing it.

2. Indian reservations

3. Engineers on trains

For permission reasons, the transcript of Dick Gregory's speech has been removed from Teaching about Cultural Awareness. Thus, handout 3 on pages 221-231 is missing.

If you'd still like to use this activity on institutional racism with a Dick Gregory speech, you can try to find one of his records, which are no longer being printed. Or, you can obtain a reading from his books:

Dick Gregory's Political Primer. Edited by James R. McGraw. Harper and Row, 1971. $7.95.

Shadow That Scares Me. Edited by James R. McGraw. Doubleday, 1968. $4.95. Pocket Books, 1969. $0.75.

Up from Nigger. Edited by James R. McGraw. Stein and Day, 1976. $8.95.

Dick Gregory and Robert Lipsyte. Nigger. Pocket Books, 1975. $1.50.

Mark Lane and Dick Gregory. Code Name: Zorro. The Murder of Martin Luther King, Jr. Prentice-Hall, 1977. $9.95.

Also, check the sources we have listed in the Bibliography on page 207.

These Selected Items from the Alabama Literacy Test Should Illustrate How Institutional Racism Worked in Terms of Voter Registration.

Title: ALABAMA LITERACY TEST

Introduction: Here's a gem from the pages of recent history. It's a copy of questions contained in the Alabama literacy test, required for voter registration. Until the Civil Rights Act of 1965, such tests were instituted in many southern states to keep Blacks from registering to vote. (Actually, as a condition of voter registration, literacy tests were not completely eliminated until 1970.)

This is how the system worked in many counties. A Black registrant would go to the registrar in his county. He would be given a test, such as the one accompanying this activity. Even though whites had to take the same test, the interpretation as to how the registrant scored was left up to the discretion of the registrar. So, a white registrant might be declared "competent to vote" simply because he filled out the test. A Black registrant might be declared "incompetent to vote" simply because he missed one single question! This activity examines how racism became institutionalized in the political arena. Answers are not provided for the test because the answers are not important in understanding the test as an example of racism.

Objective: In a group setting, identify forms of institutional racism in our society today and have them judged as appropriate or not by your peers.

Grade Level: 7-12

Time: 30 minutes

Materials: Handout 4, Some Questions

Procedure:

Step 1 - Distribute a copy of handout 4 to each student. Ask students to answer each of the items. Allow about 10 minutes for this.

Step 2 - Ask how many persons think they got a perfect score. Explain to the group that they have just answered 21 selected items from the 66-item Alabama literacy test. Explain that you, as registrar, could deny any person in the room the right to vote, even if they missed only one of the items.

Step 3 - Spend a couple of minutes presenting the background to the literacy test as outlined in the introduction above.

Students Look at how Present-Day Television Portrays Racial and Ethnic Groups.

Title: AN ETHNIC TV GUIDE

Introduction: This is one way of checking out how images become part of the media in our society and to check out the functional and dysfunctional aspects of media images. Several TV programs which have recently found their way into the major networks have ethnic and racial themes. Students might consider watching some of these shows and reporting back to the class about how they believe ethnic groups are portrayed in the television media.

Objective: By analyzing a TV program, describe how ethnic and racial groups are portrayed.

Grade Level: 7-12

Time: ½-1 hour TV viewing time, 20 minutes to fill in the guide, 2 class periods for presentations

Materials: Current local TV guide; handout 5, Things to Look for

Procedure:

Step 1 - Divide the class into groups of three or four, if possible. Look at a local TV schedule and decide how you want to divide up the viewing and analyzing tasks. Each person is to watch at least one ethnic TV show, and fill out the worksheet after watching the show. Each person should then be prepared to report back to other members of the small group in order to share and prepare for a class discussion.

TV programs vary a great deal from time to time, but as of the writing of this activity the following ethnically and racially oriented shows were on the major networks:

The Jeffersons	Maude	Good Times
Sanford and Son	All in the Family	Old movies, especially those from the '30s, '40s, and '50s
Chico and the Man	Fat Albert	

The above list should be altered to include any new listings you discover that deal with ethnic and racial groups in our society.

Step 2 - Each person in the small groups should be assigned at least one of the above TV shows for viewing and analyzing.

Step 3 - Each person in all groups should receive a copy of the handout.

Step 4 - After all members of the small groups have viewed their assigned programs, filled in the handout, and reported back to members of their small group, the groups should then prepare a group report for the rest of the class.

Follow-up: Each group should use about 10 minutes to report on the following: How Ethnic and Racial Groups Are Portrayed in the Television Media.

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EVALUATION QUESTIONNAIRE

The Center for Teaching International Relations is interested in receiving your comments regarding these materials. Please fill out this questionnaire and return it to the address below.

1. Which of the activities in Teaching about Cultural Awareness did you find most useful, and why?

2. Which of the activities did you find least useful, and why?

3. What suggestions do you have for improving this unit?

If you have materials on cultural awareness that you or your school district have developed and wish us to look them over and consider them for publication, feel free to send us copies.

Center for Teaching International Relations
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Denver, Colorado 80208

Handout 1

RACISM: INSTITUTIONAL DIMENSIONS

On Racism

In considering the diagnostic value of the concept of racism, we need to start with a definition. The word is a relatively new one and it is employed in different senses. One of the first writers to make extended use of it was Ruth Benedict in a book that in its London edition was given the title RACE AND RACISM (1940). She comes nearest to a definition when she writes that "racism is the dogma that one ethnic group is condemned by nature to congenital inferiority and another group is destined to congenital superiority." Social scientists have, in general, followed this lead in viewing racism as essentially a doctrine. The kernel of this doctrine is found in the assertions: (a) that people's culture and psychological characteristics are genetically determined; and (b) that the genetic determinants are grouped in patterns that can be identified with human races in the old morphological sense that envisaged the existence of pure races. Grouping these features, I have defined racism as the doctrine that a man's behavior is determined by stable inherited characters deriving from separate racial stocks having distinctive attributes and usually considered to stand to one another in relations of superiority and inferiority . . . .

However we define racism we have to contend with its pejorative connotation. It is not a neutral word. It has been said that in the social sciences our concepts tend to become epithets, but Everett Hughes remarks that in sociology many of our concepts were epithets before we took them up. He writes "a considerable part of sociology consists of cleaning up the language in which common people talk of social and moral problems. We make great efforts to make bad things better by change of name, and we try, too, to make things disappear by giving them bad names. This used to be called exorcism" (1952:131). Racism is at present both a concept and an epithet. We cannot prevent its being an epithet but if, as sociologists, we wish to use it for diagnostic purposes, then we should try to use it in a systematic manner. I shall contend that our desire to use it as an epithet has muddied its use as a concept and may therefore have supported an error in diagnosis that hampers the campaign against intolerance . . . .

(Michael Banton, "The Concept of Racism")

On Institutional Racism

Negroes in America have been subject to "victimization" in the sense that a system of social relations operates in such a way as to deprive them of a chance to share in the more desirable material and nonmaterial products of a society which is dependent, in part, upon their labor and loyalty. They are "victimized," also, because they do not have the same degree of access which others have to the attributes needed for rising in the general class system--money, education, contacts, and know-how.

(St. Clair Drake)

Racism is both overt and covert. It takes two, closely related forms: individual whites acting against individual Blacks, and acts by the total white community against the Black community. We call these individual racism and institutional racism. The first consists of overt acts by individuals, which cause death, injury, or the violent destruction of property. This type can be reached by television cameras; it can frequently be observed in the process of commission. The second type is less overt, far more subtle, less identifiable in terms of specific individuals committing the acts. But it is no less destructive of human life. The second type originates in the operation of established and respected forces in the society, and thus receives far less public condemnation than the first type.

(Stokely Carmichael and Charles V. Hamilton)

What white Americans have never fully understood--but what the Negro can never forget--is that white society is deeply implicated in the ghetto. White institutions created it, white institutions maintain it, and white society condones it.

(Report of the National Advisory Commission on Civil Disorders)

Any institutional activity which creates racial inequalities, and results in the subordination and oppression of minorities, whether it be intentional or the result of "business as usual," is institutional racism. Blatant acts of institutional racism, such as separate educational, social, and recreational facilities, poll taxes, and literacy tests, have been largely eliminated as a result of litigations and legislation. It is the subtle acts remaining that are so debilitating. This form of racism is apparent in all the major institutions--educational, political, religious, economic, legal, health and welfare, and communications. These institutions are created by individuals for their benefit, and they operate under the auspices of customs, laws, mores, habits, and other cultural sanctions. Therefore, institutional racism is an extension of individual racism and indicative of the racism inherent in the culture.

Institutional racism appears in many forms. Colleges and universities, which proclaim to treat all applicants for admission equally, irrespective of ethnic identity, and judge them on the merits of their qualifications yet continue to use standardized tests as the evaluative criteria, are committing institutional racism. The judicial system, which grants a personal bond of $1,000 to a white confessed and thrice-convicted felon accused of murder, but denies bail to a Black man accused of selling a marihuana cigarette to an undercover agent, and allows a Mexican American who has been declared mentally incompetent to be tried and convicted of first degree murder, is guilty of practicing racism. So is the economic system which lays claim to "free enterprise," but disqualifies ethnic minorities because of their racial and ethnic identity, and exploits them as consumers; the communications system which habitually paints negative stereotypic views of Blacks, Chicanos, and Puerto Ricans in newspaper reporting and advertising; the political system which spends billions of dollars annually to put a man on the moon, but allows poverty and starvation to continue to exist in this land of plenty. Thus, institutional racism is a "fact of American life," whether committed by design or effect, by intent or ignorance, by bigotry or naivete. In its subtle form it is extremely difficult to detect and to determine who is at fault.

(Geneva Gay, "Racism in America: Imperatives for Teaching Ethnic Studies")

All you white folks could leave America tomorrow . . . leave nobody but us Blacks, Mexican Americans, Puerto Ricans and Indians, and, if we had to take them same old trick tests to get into these institutions, we still couldn't make it.

(Dick Gregory)

Three Examples

Example One

A large university requires all its prospective enrollees to take the same entrance exam, written in English and based solely on the students' knowledge of classical European literature and history.

Example Two

A local school board decides against instituting a bilingual, bicultural, English-Spanish curriculum because as a result of survey the school is comprised of over 25 ethnic groups other than Hispano and Anglo. The board feels it would be impossible to implement the bilingual, bicultural program without being unfair to all the other ethnic groups in the school.

Example Three

In one neighborhood during the past two years a grocery store has prosecuted over 200 cases involving shoplifting. In 93% of the cases, those prosecuted were Black Americans. As a result, the store manager has decided to put up a sign which states, "All Black customers are subject to search before leaving the store."

Handout 2

A BUNCH OF GROUPS

_____Quakers
_____Catholics
_____Jews
_____Mormons
_____Black Muslims
_____Native Americans
_____Baptists
_____Methodists
_____Lutherans
_____Puritans
_____Atheists
_____Irish
_____Italians
_____Poles
_____Germans
_____Danes
_____Scots
_____Puerto Ricans
_____Mexicans
_____Chinese
_____Japanese
_____Blacks
_____Whites

_____Southerners
_____Northerners
_____Easterners
_____Westerners
_____Midwesterners
_____Poor people
_____Rich people
_____Union members
_____Nonunion members
_____Unemployed people
_____Lawyers
_____Doctors
_____Plumbers
_____Teachers
_____Cowboys
_____Farmers
_____Prisoners
_____Politicians
_____Journalists
_____Athletes
_____Artists
_____Beauticians
_____Police officers

_____Car mechanics
_____Car dealers
_____Weathermen
_____Poets
_____Drinkers
_____Nondrinkers
_____Smokers
_____Gamblers
_____Fat people
_____Skinny people
_____Redheads
_____Bald people
_____Old people
_____Married people
_____Divorced people
_____Single people
_____Women
_____Men
_____Teenagers
_____Children
_____Dentists
_____Nonsmokers
_____Nurses

Handout 4

SOME QUESTIONS

1. A United States senator at the general election in November takes office the following year on what date?

2. A person appointed to the United States Supreme Court is appointed for a term of_____.

3. When the Constitution was approved by the original colonies, how many states had to ratify it in order for it to be in effect?

4. Does enumeration affect the income tax levied on citizens in various states?

5. Persons opposed to swearing in an oath may say, instead: "I solemnly _____."

6. What words are required by law to be on all coins and paper currency of the United States?

7. Appropriation of money for the armed services can be only for a period limited to_____years.

8. The Constitution protects an individual against punishments which are _____ and _____.

9. Who passes laws dealing with piracy?

10. For security, each state has a right to form a _____.

11. Of the original 13 states, the one with the largest representation in the first congress was_____.

12. Capital punishment is the giving of a death sentence. (True or False)

13. "Involuntary servitude" is permitted in the United States upon conviction of a crime. (True or False)

14. If a state is a party to a case, the Constitution provides that original jurisdiction shall be in_____.

15. The Constitution limits the size of the District of Columbia to_____.

16. The only laws which can be passed to apply to an area in a federal arsenal are those passed by_____provided consent for the purchase of the land is given by the_____.

17. Congress is composed of_____.

18. Money is coined by order of:_____Congress _____President_____ State

19. If a person flees from justice into another state, who has authority to ask for his return?

20. If the two houses of Congress cannot agree on Adjournment, who sets the time?

21. After the presidential electors have voted, to whom do they send the count of their votes?

Handout 5

TV GUIDE: THINGS TO LOOK FOR

Your name _____

TV program you watched _____

1. State briefly what the show was about.

2. Which ethnic group was portrayed in the show?

3. What specific things were said about the particular ethnic group?

4. In what positive ways do you think the ethnic/racial group(s) you watched were portrayed? What negative ways?

5. In your judgment, what was the point of including a show of this nature on TV?

6. Why do you think there is a demand for shows that deal with an ethnic group?

7. Why would people who are either a part or not a part of the ethnic group portrayed have an interest in viewing the show?

EXPERIMENTAL MATERIALS AVAILABLE FROM C.T.I.R.:

ENVIRONMENTAL EDUCATION SERIES	PRICE
Teaching About Food and Hunger: 33 Activities	$5.95
*Teaching About Population Growth	5.95
*Teaching About Population Issues	5.95
CULTURAL STUDIES SERIES	
Teaching About Perception: The Arabs	5.95
Teaching About Cultural Awareness	6.00
Images of China	4.00
Hispanic Folksongs of the Southwest (includes 12 min. tape)	6.00
ETHNIC HERITAGE SERIES	
Teaching About Ethnic Heritage	5.95
SKILLS SERIES	
Reading in the Social Studies: A Global Approach	8.95
COMPARATIVE STUDIES SERIES	
A Comparative View of Aging	4.00
Death: A Part of Life	4.00
A Comparative View of Communications	4.00
A Comparative View of Modernization	4.00
A Comparative View of the Roles of Women	4.00
Police	4.00
Work and Leisure: Making Comparisons	4.00

Prices subject to change without notice.

These experimental units are available at cost for purposes of evaluation.

*Forthcoming materials, available Summer, 1977.

You may order these materials or obtain further information about these units by writing to:

Materials Distribution
Center for Teaching International Relations (CTIR)
University of Denver
Denver, Colorado 80208
(303) 753-3106

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